defended her husband. Finally, since they could not agree, Bompelɛ́ ordered his sister not to return to her husband, so that she could be married to another man. For he had decided to test the valor of Bonyeme by making war on him, and she could not see her husband taken prisoner by her own brother. Nevertheless, Bolɛ́mbɔ́ remained determined and departed in haste. When she reached her husband she told him everything. In the meantime all the Bɔ́ndɛ́ and other Bombwanja clans were taking up arms. Enyukɛ́, for his part, passed the news on to all Bonkoso villages, as well as their relatives by marriage, dependents, and Batswɛ́. The various groups of combatants stationed themselves near the village of Bonganda in what is today the forest of [41] Bɔ́ngɔ́njou, between the Lomɛkɛ́ and the present location of Besombɔ́, Lofelɛ́, and Engɔ́njɔ́. The Bɔ́ndɛ́ army was taken unawares by the Bonkoso, who attacked and after furious combat routed them, leaving a number of dead on the field. Bonyeme proposed a peace. He took pride in not being surpassed in generosity. With a truly princely munificence he was not satisfied with only paying all the clans who had lost members but in addition sent Bompelɛ́ all that the latter needed in order to compensate Bombwanja groups for the loss of their members and, on top of this, brought him a whole fortune to complete Bolɛ́mbɔ́'s bride price.

The Nkundɔ́ are well acquainted with cases of widows who, having reached middle age, take a solemn oath not to remarry or ever go near a man again. Among the stronger sex such cases are almost nonexistent. Cases of women who, when sick and dying wanted to remain near their husbands, cited later (Chap. VI, Art. II, 4) should be noted here, as well as preferences for monogamy (Chap. VII, Art. VI, VII).

Bearing in mind the explanation given at the outset, I think I can state that most marriages contracted by the Nkundɔ́ are love matches. Marriage for political reasons or for certain material advantages have certainly existed. And especially at the present time, there are parents who push their children into marriage for the sake of financial or social gains.

Our conclusions may not be accepted by a number of colonials. Yet I feel they are valid in the limited sense indicated here. Arguments

For a young unmarried mother, the meal is prepared by a [846] girl who has not reached puberty or a woman who is quite old, that [847] is, by someone who does not engage in sexual intercourse.

2) Various regulations. From the time of the preparation of the first meal until the end of the bokeka, that is, until the day the umbilical cord becomes detached, the hearth of the seclusion hut is sacred, so to speak. Apart from the couple and the assistants, no one may enjoy it or profit from it, either to light anything from it or eat anything that has been prepared there. However, some men have a means of lifting the prohibition pertaining to the fire. Upon the hearth and all the hearths of the village or a group of houses, depending on the situation, they let fall a few drops of a special concoction.

It is also forbidden to sweep or pick up the ashes from the fire. Everything must stay put until the umbilical cord of the newborn child becomes detached.

During the entire period of seclusion, the mother is assisted by a kinswoman (or one of her husband's kinswomen; among the Bombwanja there are always two), who is the wujisa, "the one who makes the seclusion" (from the verb uja). The seclusion should not be thought of as that of a hermit; the mother may go out as soon as her condition permits, and the helper goes about her occupations, but she does not do so more than necessary. Rather the hut is a house of prohibitions.

During this period the mother and her helper do not do farm [834] work. In addition they must abstain from carnal relations and from all contacts with the opposite sex, in conformity with the customs explained in Article II, 3, above. The ekelé extends to the husband and to any other person who enters the hut. Any infraction results in the death of the mother or the child in the same manner as in the case of the bokeka (see loc. cit) . [488]

3) The end of the bokeka. When, at the end of four or five days, the umbilical cord becomes detached, the news is announced to the whole village, so that everyone may go back to their work that has been suspended. The following night the father [833] and mother perform the conjugal act to "destroy the bokeka and

583 searching for old disputes and old arguments about wives to get a wife.
604 And then they were still not always successful; their youth itself was
against them here and robbed them constantly of the little that they
464 had saved for that purpose. The means for getting money, such as
lances, knives, arm and foot bands, were extremely scarce. The
Blacks do not know of workers or servants, and if one of those poor
souls presented himself at the home of one who was better endowed by
fortune and offered to chop wood for him, to lay out a manioc field,
or to build a house for him, to gather straw and bamboo in the forest
for that purpose, then the inborn laziness of the Negro would require
long months to complete that work. As salary, the worker received
only a few bakonga (copper arm of leg bands); these he already owed
to the owner for having shown too much inclination for one or another of
589 his wives. The result of this was that many young men remained with-
595 out a wife and that those who were favored by chance, that is to say,
562 had many children of the female sex in their family, each had several
wives. I consider this a primary cause of polygyny. The woman had a
relatively high monetary value and represented capital. Thus, it did
not happen that anyone gave his daughter or sister to another for
nothing, just as among us it does not happen that a farmer gives his
cow or horse to a poor devil for nothing.

583 If the father or brother sold a daughter born of the nkita of his
604 daughter or sister -- a right that general custom gave him and which
603 usually occurred, since the children of the female sex were sold very
young and the boys, the rightful claimants or owners, in that case were
still very young -- this was done in order to buy another wife. The rights
of the children shifted then as follows:

[338]